

HADES Look'd into.

The POWER of Our Great
SAVIOUR
Over the
Invisibile World,
and the
Gates of Death
Which lead into that WORLD.

Considered, In
A SERMON
Preached at the Funeral
of the Honourable,
Wait Winthrop Esq;
Who Expired, 7 d. IX m. 1717.
In the LXXVI Year of his Age.

By C. MATHER, D D. & F. R. S.

*CHRISTE potens rerum redeuntis conditor ævi,
Vox summi sensusque DEI, quem fudit ab alta
Mente Pater, tantique dedit CONSORTIA REGNI.
Claud. de Christ. Servatore.*

BOSTON: Printed by T. Crump, 1717.

GS
20 July 1945

372923

A
P R E F A C E
O F

Dr. Increase Mather.

THE Name of *WINTHROP*, has been recommended unto a precious Remembrance among the People of *NEW-ENGLAND*, by a Number of that Name, who have been, The Excellent in the Earth.

The First Governour of the Massachusetts-Colony in this Country was a WINTHROP; A Man full of Goodness; a Man more precious than fine Gold, than the Golden Wedge of Ophir: One than whom the World rarely sees a brighter instance of the Vertues, that qualify a Person for Government. And the Obligations under which he laid the People, by his

his Publick Spirit, his unfainting Vigilance, his unwearied Patience, and his expensive Liberalities ever flowing upon such as were conflicting with the difficulties of a-New Plantation, ought never to be forgotten. Yea, they shall be found after many Days ! Tho' These are Ancient Things.

The Son of Scipio Africanus wore a Signet-Ring, which had his Fathers Face Engraven upon it ; But because he proved a Degenerate Person the People forced him to pull it off. Not so, the Son of our WINTHROP. The People of the Massachusetts-Colony saw in him so fair an Image of his Fathers Vertues, that while he was a very Young Man, they chose him a Magistrate of the Colony, whereof his Father was the Governour. He also was a Person of conspicuous and undissembled Piety : Accomplished with an Education in Trinity-Colledge, in Dublin, to which I had my self the Honour to be once related ; By Travelling into many Countries, yet more adorned with the Qualities of a True Gentleman ; A Great Master in Philosophy : A Fellow of the ROYAL SOCIETY : One who maintained a familiar Correspondence with the most eminent Virtuoso's of the Age ; And finally, the happy Instrument of obtaining a
Charter

Charter for the United Colonies of Connecticut and Newhaven; who chose him their Governour all the rest of his days, and enjoyed a Rich Blessing in him.

These Two appear among the Stars of the First Magnitude, in the Magnalia CHRISTI Americana, Celebrated by, The Church-History of New-England; where the Reader will find the History of their LIVES yielding a grateful Entertainment.

A Third JOHN WINTHROP, the Son and Grandson of the formèr, succeeded his Father, in the Government of that Colony, which ow'd so much of its Life unto his Father. By his Agency for the Colony, before he was chosen their Governour; and by his prudent and faithful Activity for its Welfare afterwards, he merited an Honourable Name; And the Character in the Funeral Sermon on him given to the Publick, Ten Years ago, under the Title of, Mortality Considered, by the same hand, that is here again employ'd on the occasion that is now before us, was no more than he deserved.

The Providence of GOD, which disposes the Place, as well as the Time, of our Death, so ordered, that both of the last mentioned Governours Died, in a Visit which they made unto Boston. And so 'tis come to pass, that the Grandfather, and the Father, and the Son, are Asleep in the same TOMB together, waiting for the Appearing of Him, who is our Life.

Egyptian Pyramids, cannot shew a Collection of such Dust, as this Tomb is enrich'd withal!

And now, a Younger Brother of the last, is Gathered unto his Fathers. He spent most of his Days in the Massachusett-Colony; where many of the most Honourable Stations in the Government were assign'd unto him: and forever answered with unspotted Integrity; the Probity of a Christian; the Prudence, and the Temper, and the Conduct of a Gentleman.

His Good Affection to the True and Best Interest of New-England, was continually demonstrated. His Principles were such, as New-England must always Espouse, or be miserable. His Courageous Appearance for his

The PREFACE.

v

his Country, when the strongest Invasions^s were made upon its Liberties, ought in Justice^c to Immortalize him.

And how many Thousands of Poor People, he Generously and Compassionately relieved with Medicines (as well as Counsils,) which might have brought in great Sums of Money, if the just value had been demanded for them, is best known to Him, who honoured him, with making him the Instrument of Doing Good unto Many.

There was a Modesty in his Carriage, and a care to avoid Ostentation. And the Obsequies of the Ensuing S E R M O N are paid him with a Modesty suited unto him.

Funeral-Sermons are sometimes in danger of over-doing : Yea, and of committing the Error of Nero, who made the Senate Smile, by applauding the Wisdom of his Predecessor Claudrus, in the Funeral Oration he made upon him. The Ensuing S E R M O N has not fallen into that Error. It briefly speaks nothing but the Truth, and what every one generally owns to be True.

I Pray, and the People of GOD will join with me in the Prayers, that the Only Son of the Deceased Gentleman, (who is Mourning under the Death of his only Son, as well as of his Father,) may under the Assistances and Influences of Heaven, go on in the Steps of his Honourable Predecessors.

Increase Mather.

The

The KEYS of the
Invisible World.

BOSTON, 14 d. IX m. 1717. On
the Interment, of the Honourable
Major-General WINTHROP.

REV. I. 18.

I have the Keys of HADES and of Death.

THEY are the Words of our
Ascended SAVIOUR which
now Comfort us and Ravish
us : Words worthy of the
greatest Attention in the World ; the
Attention of all the World.

B

The

The *Resurrection* of our SAVIOUR from the Dead, has been by *many Infallible Proofs* confirmed unto us : And His *whole Religion* has therein had a most Irresistible and Ungainfayable confirmation. We are furnished with the Testimonies of several Hundreds that saw Him with their Eyes, before His *Ascension* unto the *Regions* and *Glories* that are Above. Since His *Ascension* to the Heavenly World, He has also been seen by some *Favourites* of Heaven, who have made Reports of their *Visions* unto us. The Apostle *John* was one of the Persons thus highly favoured of the Lord : The *Disciple whom Jesus loved* ; and once His Cousin-German. Our Apostle had been very familiar with our SAVIOUR in the Days of His Humiliation ; and had usually lain in His Bosom, that is to say, sat next Him in the Discumbiture at the Table. But now having a view of Him in the *Glory* of the *High-Priesthood*, exercised by Him in the

the more than *Royal* Circumstances of the *Temple* Above, he *fell down at His Feet as Dead* ; He was not able to bear the view of so transcendent a *Glory*. Our SAVIOUR to relieve His transported and surpris'd Servant laies His *Enlivening Hand* upon him, and speaks these among some other *Words of Life* unto him : (which we have hitherto translated so) *I have the Keys of Hell and of Death*. A *Key* is an ancient and very proper Ensign of *Government*. When we read it spoken of one *Raised by God*, *Isai. XXII. 22. The Key of the House of David, will I lay upon his Shoulder* ; the meaning was, that the *Government* of the *House* should be assign'd unto him. Our SAVIOUR would have his fainting Servant here made sensible, That his *Life* was at the *Disposal* of the Lord, at whose Feet he seem'd now expiring. At the same time, He asserts more ; no less than all Lives in the World, are at His *Disposal*.

You must allow me to complain of one Word in our Translation of my Text ; and insist upon the Correcting and Altering of it. It is the Word, *Hell*. The Greek Term *Hades* ought to be translated, *The Invisible World*. *Hell*, or, the Prison of the Damned, is but a very *little part*, and only the *wretched part* of the *Invisible World*. It bears no more proportion to the *Invisible World*, than some small, desolate *Rock*, suppose among the Isles of *Scilly*, does to a mighty Island, enriched with all the *Grandeurs* of a Flourishing Empire. A *British Monarch* would reckon it an odd sort of Diminution unto his Titles, to make this one of a principal Figure among them, *The King of Newgate*. No ; What our Great Redeemer here claims, is an Authority over the *whole Invisible World*, and particularly over the *Dead in that World*, and over the *Death* at and by which Men pass into that World.

And

And this is the DOCTRINE, on which I would now invite you to accompany me in some affectuous Meditations.

Our Great SAVIOUR, has the Government of the Invisible World, and the Power to Dispose of those who do by Death pass into that World.

The Eternal SON of GOD, Incarnate in our JESUS, has the *Government* of the whole World committed into His Glorious Hand. Tho' each of the *Three Persons* in the Infinite God-Head, concur in the Government of the World, yet the *Providence* of GOD is now after a peculiar manner administred by our *Enthroned Mediator*.

Behold, A very considerable Object of the *Government* exercised by our Admirable SAVIOUR on the Throne of GOD ! The *Invisible World* is under His *Government* ; All they that *pass* into it,

it, are so ; Their *Passage* is so. We must lay this down as a most unquestionable Preliminary ; *There is an Invisible World.* The Demonstrations we have had of such a World, have been such, that no room has been left for the least Question of it. In the days of the Old Testament, a *Cloud of Glory* sometimes making a descent from that World, was a Demonstration, so notorious, and so victorious, that a *Sadducee* must be a *Prodigy*. In the New Testament, besides the *Miraculous Gifts* of the Primitive Church, we have the *Resurrection* of our SAVIOUR, and His withdraw to *That World*, for a decisive Demonstration. Sirs, There is an *Invisible World* ; but indeed a World of such Grandeur, of such Extent, of such variety, that our *Visible World* here, were but the light dust of the Balance compared unto it. Verily Christians do wisely in making this their Character, 2 Cor. 4. 18. *We look to the Things which are not seen.*

I. There

I. There is a *Glorified* part of the *Invisible World* ; And our Great SAVIOUR has *this part of that World* under His Government. The *largest part* of the *Invisible World* by far, is replenished with *Glorified Inhabitants*. It is Inhabited by *Spirits* that GOD has placed His *Everlasting Love* upon, and that acknowledge Him with perpetual and agreeable Returns of *Love*. GOD *Shines* on them, *Dwells* in them, *Comforts* them with Influences of His Grace ; They *Live* to GOD, and *Live* in *Fulness of Joy, and Pleasures for evermore*. Now all these *Glorified Ones* are under the Government of our SAVIOUR. The greatest Man upon Earth was once compelled unto that Confession ; Dan. IV. 35. *He doth according to His Will in the Army of Heaven ; and none can stay His Hand, or say unto Him, what doest thou ?*

First ; There are *Angels* of many Orders, in the *Invisible World* ; All under the Government of our SAVIOUR.

The

The Multitude of the Heavenly Host, in the Invisible World, is what cannot be numbred ; But our SAVIOUR is The Lord of Hosts : He has the command of that astonishing Multitude ; There is no Number of His Armies ! We do not go to the Mystical Divinity of any pretended Areopagites or other Visionaries, to learn what Orders there may be among the Angels of GOD. But the Infallible Oracles have assured us, That there are Sundry Orders among them. There are Angels of a lower Station ; and there are Archangels that are Superiour to them. We read, Col. I. 16. There are Thrones, and Dominions, and Principalities, and Powers, among the Angels of Heaven. Among Men, there are Kings, and there are Vice-roys under these ; and there are Governours under these ; and there are Magistrates under these. It may be those Four Terms in the Angelical World, are somewhat answered by these Four different Ranks in ours.

But

But whatever be the Distinction of the *Holy Angels*, they are all under the Government of our SAVIOUR. They would no longer be *Holy Angels*, if they should refuse to be so. The *Innumerable Company of Angels*, all Governed, all Commanded, all Manag'd, by JESUS, the Mediator of the New Covenant ! They are *mighty Angels*, but they prostrate themselves before our SAVIOUR, as before the Lord GOD Almighty. We are told, 1 Pct. III. 22. *He is gone into Heaven, and is on the Right Hand of GOD, Angels and Authorities, and Powers being made subject unto Him.* Our SAVIOUR having the Scepter of GOD put into His Hand, All the *Angels* received this Command of GOD, *Adore Him, and Obey Him, O ye Angels.* They do it accordingly ; They do it most Readily, Cheerfully. Constantly ; Always upon the Wing to do it. O ye *Angels that excell in Strength ; you do His Commandments, and you rejoyce to do them*

C

them ; you hearken to the voice of His Word, and are the Ministers which do His Pleasure. The Highest Angels in Heaven, count it their Dignity to be the Vassals of our SAVIOUR. O what a Potentate is our SAVIOUR ! What a King of Kings ! What a Lord of Lords ! Never, Never, any Emperour so attended on ! Oh ! Look up, and see the Attendance of your SAVIOUR. See Thousands of Thousands Ministring unto Him ; See Myriads of Myriads standing before Him. Remember, the least in this vast Retinue, is a greater Thing, than the greatest Man that ever breathed upon the Face of the Earth. And then fall down, with the many Angels about the Throne of your SAVIOUR ; Fall in with that Loud Voice of them ; Worthy, O worthy art thou, our Great SAVIOUR, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

Secondly ;

Secondly ; There are the *Departed Souls* of the Faithful, in the *Invisible World* ; All under the *Government* of our SAVIOUR. One very considerable Division in the *Invisible World*, is the *Paradise* of GOD ; That *Paradise* wherein the *Souls* of Good Men that have left their *Bodies*, have a sweet *Lodging* assign'd unto them ; That *Paradise* where the *Souls* of Good Men dwell in *Ease*, when their *Seed* Inherit the *Earth* which they leave unto them. Here are those which the Ancients called, *Abdita Animarum Receptacula* : The Hidden Receptacles of Humane Souls. Here the *Paradise*, wherein the *Souls* of Expiring Saints are *Comforted*. Was it not with some Eye to this, that our SAVIOUR said unto His Disciples ? Joh. XIV. 2, 3. *In my Fathers House are many Mansions : I go to prepare a place for you ; I will come again, and receive you unto my self.* In the place thus prepared for us, there are *Mansions* for the *Souls* that had

begun the *Life of God*, before they left the *Tabernacles of Clay* which belonged unto them. The Souls which while they were *Sheathed* in their *Bodies*, were full of *Devotion* towards God, and full of *Benignity* towards Men; the Souls which then had a *principle from Above* seasonably infused into them, which disposed them to the *Fear of GOD*, and the *Faith* of His *CHRIST*, and an *hatred* of all Sin, and a patient Submission to the *Divine Will* in every thing, and a concern to *Do Good* unto all that have been concerned in them; Such Souls being by Mortality taking out of their *Sheathes*, are taken into a *Paradise*, where they *Enter into Peace*, and they *Rest from their Labours*. *Death*, like an hot and strong *Forge*, has run out of those *Holy Souls*, all the *Dross*, which all the *Ordinances* and all the *Calamities* formerly employed upon them, had left remaining in them. The *Holy Souls*, as they are now under the *Custody*, so they
are

are under the *Government* of our SAVIOUR. They were Souls, which before they went from hence, had *received Christ the Lord*, and declared their Consent, and their Desire, to be Governed by Him ; and they were fitted by this to be received among His most Loyal Subjects, in whom there is not left so much as *One Thought*, but what is *brought into Subjection* unto Him. They were Souls which at their going from hence, did commit themselves into His Hands, and say, *Lord JESUS, Receive me !* And He has taken them into His Hands ; taken them under His *Protection*. These *Holy Souls*, do pay a *Worship* unto our SAVIOUR. These *Things in Heaven*, which have been *Reconciled unto GOD*, by the Blood of our SAVIOUR, do own Him as the *Lord that bought them* ; They are *His* for He has *Bought them*. And by *Waiting* on Him with a quiet Expectation, until He shall *Restore their Bodies* to them ;
and

and bring on the Revolution which they exceedingly long for, they testify how much they own His *Power* over them. The Petition of these *Holy Souls* unto our SAVIOUR, to bring them out from the *state of the Dead*, is, as we read, Rev. VI. 10. *How long, O Lord, Holy and True, dost thou not ?* But He says unto them, *You must rest for a season.* They Acquiesce in His Orders ; Because He may do what He will with them, they go on in their *White Robes* to do the parts of *Priests* before Him, and wait all the Days if their appointed Time, until their Change come. 'Tis Thou, that hast the
' Appointing of our Time, O our SA-
' VIOUR ; And we shall remain among
' the Dead, until Thou shalt call, and we
' shall answer Thee ; and thou shalt have
' a Desire again to see the Bodies, which
' were the work of thy Hands. The
Keys of the Glorified World are in the Hands of our SAVIOUR. And verily, The Keys of the Bottomless Pit are so too!
II. There

II. There is a *Miserable* part of the *Invisible World*; And our Great SAVIOUR has *this part* of *that World* under His Government. A part there is of the *Invisible World*, where *miserable Prisoners* have an uneasy Confinement upon them. 'Tis that wherein there are confined *Spirits* that are full of *Enmity* against God; in a total Despair that *He who made them will have mercy on them*, and that *He who formed them will shew them any Favour*: Tortured with a fearful Expectation of a fiery Indignation to devour them, in the Day when God shall Judge the World. All these miserable Ones are under the Government of our SAVIOUR. We find, Psal. CXLVIII. 7. *The Dragons & all Deeps, are to Praise Him*. 'Tis because He is to Rule them all.

First. There are *Devils*, who can tell how many *Legions* of them?— in the *Invisible World*; All under the Government of our SAVIOUR. We have
bear

been informed, *Jude 6. Concerning, Angels that kept not their first estate, but left their own Habitation, and are now reserved in Everlasting Chains, under Darknes; unto the Judgment of the Great Day. There are Devils, who rose up in Rebellion against GOD, and so became full of Aversion for all the Things that are Holy, and Just & Good. These Devils are full of all subtilty and all mischief, and the enemies of all Righteousness, and incessant contrivers to pervert the Children of Men, from the Right ways of the Lord. Among these, there is a Prince of Devils, whose Name is Belzebub; and who is called, The Prince of the Power of the Air. Our Air has unknown swarms of them; Here is a Power of them. Devils, whose Hearts are fully set in them to do evil; They are bent upon giving all possible Annoyance to the Kingdom of GOD; and being filled with Envy against Man they go about seeking whom they may destroy, among*
the

the Children of Men. These Devils being *united*, as under *One Sultan*, so in *one Malice*, and in *one Design*, we speak of them, as if there were but *one Devil*, when we speak of what we suffer from them. Tho' we mention, *The Devil*, as our *Adversary* ; the warning to us of them is, *We are many*. The *Satan*, who is our *Adversary*, is a bigger Host than *Zerah*, the *Ethiopians*. *The Tempter*, is whole Troops assailing us, with an unspeakable variety of *Temptations* : *Arrows* enough to *darken the Sun*. But all the *Devils* are under the *Government* of our SAVIOUR. While our SAVIOUR was among us, a *little while* in appearance *lower than the Angels*, even then the *Devils* trembled before Him. None of the *Devils* durst resist, if in any instance it came to that ; Mar. 1. 25. *JESUS rebuked him, saying, hold thy peace, and come out*. Poor Creatures, They could not so much as enter into an *Herd of Swine*, or kill or hurt an *Hog*, without
D permission

permission from our SAVIOUR. Surely, Now our SAVIOUR is upon His *Throne high and lifted up*, the *Devils* are Limited, and Fettered by Him. He has all the *Devils* in a Chain. The *Devils* want neither for *will*, nor for *strength* to make upon Mankind an amazing Havock : But our Consolation is, that they are all *Governed* by our SAVIOUR ; who makes the *Wrath of Hell* to *praise Him*, and the remainder of that *wrath* does He *restrain*. The Church of GOD would soon be ruined, and the *Gates of Hell* would *prevail* against it ; were it not that our SAVIOUR says to the *Devils*, *Hitherto you shall go, and no further ! Here shall your proud waves be staid*. Therefore, O Thou Infernal *Assyrian*, The Daughter of Zion hath shaken her Head at thee ! Let every particular Believer also take the comfort of it. *Child of GOD*, The *Devils* may roar upon thee ; But O make thy Flight unto thy SAVIOUR : He can do what He pleases

pleases with the *Devils*. He can rate them off at His pleasure. He can *still* the *Enemy*, and the *Avenger*, with one stamp of His Foot, and *bruise him under thy Feet*. Seek to Him, stick to Him, and He will *shortly* do it.

Secondly, There are the *unhappy Souls* of the *Wicked*, in the *Invisible World*; All under the *Government* of our SAVI-OUR. In the *Invisible World* there are *Quarters* in which the *ungodly Souls* of Men, whose *Day of Grace* is over with them, are *Imprisoned*. The *Souls* that have gone away with the *Satannic Image* depraving of them, and prevailing in them; The *Souls* whose *Time of Probation* is over with them, and who have not in this Time turned unto GOD; The *Souls* which have been *serving of divers Lusts*, and carry away their *Lusts* unsubdued, unmortify'd, raging in them; These are seiz'd by *Dragons*, and are drag'd into a *Place of Dragons*. There is a place, which is, Their own *Place*;
D 2 And

And it is called, Luk. 16. 28. *The place of Torment.* In that place, they are with horror expecting the greater *Torment*, that will at the *Day of Judgment* be inflicted on them. O the Anguish of the *Souls* thus in *outer darkness* ? The outcry, *O wretched one that I am: There will be now none to deliver me !* But these *wretched Souls*, are all under the *Government* of our SAVIOUR. While they were upon Earth their crime was that *High-Treason* ; They said of our SAVIOUR, *He shall not Reign over us.* False *Traytors*, He shall ; He will ; and He'll now trample on you in His Vengeance. 'Tis our SAVIOUR, who *Distributeth sorrows in His Anger* to these polluted *Souls* ; and He *proportions* their sorrows. They are kept in their *Dungeons*, that they may be brought forth, for the *Triumphs* of our SAVIOUR, in the *Day when He shall Judge the World.* Nor can they stir, but as our SAVIOUR shall give them leave. We are informed ; Joh. V. 28, 29.

V. 28, 29. *They that are in the graves shall hear the Voice of the Son of God; — They that have done Evil shall come forth to the Resurrection of Damnation.* The Souls of them that have done Evil, are where our SAVIOUR will have them to be. And shall come forth, when our SAVIOUR will have them to come. *Unjust Souls, our SAVIOUR passes the Doom upon them, They shall still be so! Filthy Souls, our SAVIOUR passes the Doom upon them, Let them still be so! They shall undergo the Punishment, which our SAVIOUR will doom them to.*

The Keys of the *Miserable World*, are in the Hands of our SAVIOUR.

III. The *Appointment* of the various Condition which the Souls of Men do find in the *Invisible World*; This is under the Government of our SAVIOUR. The disposal of Souls; 'tis Governed by our SAVIOUR: We read, Ezek. XVIII. 4. *Behold, All Souls are mine, saith our SAVIOUR.* And, Behold, our SAVIOUR

OUR has the *Determination* of what shall be done with them all. The *Keys* of the several *Apartments* in the *Invisible World*, are in the Hands of our SAVIOUR. He *opens* One to One Soul ; Another to Another.

Our SAVIOUR appoints, who shall be Admitted into the *Glorified World*. We read of those *Gates* ; Isai. XXVI. 2. *Openye the Gates, that the Righteous Nation, may enter in.* There are *Gates* which have that Motto on them, *Except a Man be born again, he cannot see the Kingdom of God.* There are *Gates* which have that Motto on them, *Without Holiness no man shall see the Lord.* Our SAVIOUR has the *Keys* of those Golden Gates. He knows what *Souls* are made meet for the *Inheritance of the Saints in Light* ; For is it *He* that made them such. Our SAVIOUR determines, who shall pass into the *Chambers*, where they shall have *all Tears wiped from their Eyes*, and where they shall see God. Be sure, None shall

shall pass into them without *His* Approbation. Coming there, they may say, *The King has brought me into His Chambers.*

'Tis also our SAVIOUR, that appoints who shall be committed unto the *Miserable World*. We read the *Mittimus* for the impious and unuseful and unfruitful Sinner; Mat. XXV. 30. *Cast the unprofitable servant into outer darkness;* 'Tis our SAVIOUR who signs the *Mittimus*. There are *dark Cells* appropriated unto the Souls that returning to God that gave them, when the *Dust* returns to the *Earth*, are found unreconciled unto God, and unqualify'd and undisposed for *Communion* with Him; Our SAVIOUR has the *Keys* of those *dark Cells*; those doleful, woful, tremendous Caverns. 'Tis determined by our SAVIOUR, who shall pass into the dismal *Vaults*, where they shall never see *Light*; Where things worse than Rattle-Snakes coil about them, hideous *Fiends* are their Companions,

Companions, and their Tormentors ; Where they are *hardly bestead*, and *Curse God*, and *look upward*. He says, *Let these pass into darkness, into dark places, among them that are dead of old ; Let them there be so hedged about, that they cannot get out, and make their Chain heavy ; Also when they cry and shout, Let their Prayer be shut out.* These are the Keys in the Hands of our SAVIOUR. And yet these not all the Keys !

IV. The Circumstances of Men in their *Death*, by which they pass into the *Invisible World*, These are under the Government of our SAVIOUR. Our SAVIOUR has the Keys of *Death*, as well as of *Hades*, in His Glorious Hands ; Of *Death* which lets Men into the *Invisible World*. We must all say to our SAVIOUR with the Psalmist ; Psal. XXXI. 15. *My Times are in thy Hands.* Our *Lives* are entirely at the disposal of our SAVIOUR. *We Dye just when, and as Thou wilt, O our SAVIOUR.* O, may
our

our SAVIOUR now have that *Glory* from us ! Even that *Glory* ; Psal. XLII. 8. *The God of my Life*. Some there are, who *Dye in their Youth* ; yea, they *Dye in their full Strength*. Persons as likely to live, as any living, are taken off by an *untimely Death*. How comes this to pass ? Our SAVIOUR, who has the *Keys of Death* in His Hands, would have the *Gates of Death* to be opened *just Now* for these Persons. They must *just Now* go the way of all the *Earth*, and go into the *Invisible World*. It is because our SAVIOUR will have it so. O you surviving Friends of the Dead, surely you will now see enough to silence all *Murmurs*, all *Complaints* under your Bereavements ? 'Tis your SAVIOUR, who has done, what is come to pass. And it becomes you now to be in that posture of mind ; Psal. XXXIX. 9. *I was dumb, I opened not my mouth, because thou didst it*. Again, Some there are, who *Live to Old Age*. Yea, some who

E. have

have been but weakly Persons ; often-
 der and crazy Constitutions ; and have
 also undergone many *Killing Labours*,
 and many *Killing Troubles* ; yea, Per-
 haps have been sometimes *Nigh unto*
Death. But after more than half a
 Hundred Years, they may say, *Having*
obtained help from God, I continue to this
Day. Well ; And whence is this ? Our
 SAVIOUR, who has the *Keys of Death*
 in His Hands, would have the *Gates of*
Death to be kept shut upon these Per-
 sons all this while. Our SAVIOUR
 would not let them see the *Invisible*
World all this while. With what Gra-
 titude, O *Long Livers*, ought we to cele-
 brate the Kindness of our SAVIOUR !
 The Song was ; Psal. CIII. 1, 4. *Bless*
the Lord, O my Soul ; And all that is
within me, Bless His Holy Name : Who
redeems thy life from destruction. Our
 Song this Day may be ; ‘ *Bless thy SA-*
 ‘ *VIOUR, O my Soul ; and let all that is*
 ‘ *within me, Bless thy Holy Name, O my*
 ‘ *SAVIOUR.*

‘SAVIOUR. Thou art He that hast
‘all this while *upheld my Soul in Life*;
‘Thou hast prolonged my Forfeited
‘Life, my Threatned Life, my Dying
‘Life, all this while. Thou hast sweet-
‘ened my Life, with many precious
‘Opportunities for Good, which I should
‘not have had in the *Invisible World*;
‘Opportunities to procure, and increase,
‘Rich *Treasures* laid up in a *Better Life*!
‘Opportunities to *sow plentifully* what I
‘shall reap in a *plentiful Harvest*; and
‘with the *Joy of Harvest*. What, What
‘shall I *render to the Lord for all His*
‘*Benefits*? But if the *Time* of our *Death*
be under the *Government* of our SAVI-
OUR, we may be sure, the *Way* of our
Death must be so. Which *Way* must the
Key be turned, that our *Souls* may be
let out from our *untenantable Blood*, into
the *Invisible World of Souls*? Shall the
Turn of the *Key* be *Natural*, or shall it
be *Violent*? Shall it be by *Distemper*,
or shall it be by *Accident*? Shall it be

made *Lingringly*, or shall it be made *Suddenly*? This too is determined by our SAVIOUR, who has the *Keys of Death* in His Illustrious Hands. Here, what can we do, but magnify our SAVIOUR, with a most profound *Resignation* unto Him? O Resign all to Him, and say, *My SAVIOUR, Thy Servant is willing to Depart, even in such a Way, as thou shalt order for me.*

And now, What remains but this Important and Importunate EXHORTATION? Souls, Get into *Good Terms* with your Great SAVIOUR. In the *Invisible World*, on the edges whereof you ever stand, and at the approaching *Death* which will transmit you into it, you will see the marvellous Consequences.

But what have we to do, that we may be in *Good Terms* with our SAVIOUR?

First. Let the *Doors* of our *Souls* be now opened unto the *Knocks* of our SAVIOUR.

VIOUR. Our SAVIOUR so applies Himself unto our *Souls* ; Rev. III. 20. *Behold, I stand at the Door and Knock.* His Demands are, *Let me come, and Reign in thy Soul ; and with Holy Operations communicate Light, and Life, and Joy unto thy Soul.* Our Answer must be, *O my SAVIOUR, enter me, possess me, inhabit me ; I am thine, save me.* But in thus Answering, we must bear in mind, That our SAVIOUR Himself has the *Key* of our Souls ; He that has the *Keys* of the *Invisible World* and of *Death* in His Hands. The *Key* of *Hearts* is in the Hand of our SAVIOUR. We read of one, *Whose Heart the Lord opened.* Wherefore this must go into the Reply which we make unto our SAVIOUR ; *O my SAVIOUR, I cannot open my own Heart unto thee ; But I beg of thee to open it : By thy verticordious Grace do thou open it.*

Secondly. Let our Souls now obediently and immediately put themselves under

under the Government of our SAVIOUR. Let Him that has the *Keys* of the *Invisible World*, and of *Death* in His Hands, have the Government of us, and let us become *His willing People*, while we are yet in this *World*. We are now most sincerely to make that Profession of our *Allegiance* to our SAVIOUR ; Psal. LXVI. 16. O Lord, *Truly I am thy servant, I am thy servant*. Be able most sincerely to say unto our SAVIOUR ; Lord, *I count thy Precepts concerning all things to be right, and I hate all the false ways condemned therein*. Be able most sincerely to say unto our SAVIOUR ; Lord, *Thy Word and thy Love shall be my Law ; I cheerfully take thy Yoke upon me*. Honour we our SAVIOUR, with a continual and an universal and unwearied Obedience : Never, Never weary of well-doing before Him.

And now, Behold, the Glorious Consequences of this Vital PIETY.

First.

First. Now, He that has the *Keys* of the *Invisible World*, and of *Death*, in His Hands, will not open *That World*, nor by *Death* send you unto it, while you have any Work to do for Him in *This World*. Your SAVIOUR will not let you *Dye*, while you shall have Reason to desire that you may *Live*. He will not, until you may justly be *willing to Dye*; No, Nor will He, perhaps, until He has made you *willing to Dye*. You shall stay here, until you can like the good *Simeon* say, *Lord, Thou lettest thy Servant now depart in Peace*.

Secondly. Now, He that has the *Keys* of the *Invisible World*, and of *Death*, will open to you the *Blessed World* when you are by *Death* called out of this most *sinful World*. Your SAVIOUR will open to you, a *World*, where the *wicked* cease from *Troubling*, and the *weary* are at *Rest*; A *World* where there shall be no more *Death*, nor any more *pain*, for the *former things* are *passed away*: A *World*,
(And

(And I now speak a Word worth a Thousand Worlds!) Where you shall never *Sin* any more; where all the Remainders of *Indwelling Sin* shall be forever extirpated from you. Yea, you shall have an *Open and Abundant Entrance* into that *World*. A *World*, which, Oh! why no more longed for!

Thirdly. He that has the *Keys* of the *Invisible World* and of *Death* in His Hands, has the *Keys* of the *Grave* too. He will bring you back from the *Invisible World*, with a *Resurrection from the Dead*. All the dusty *Chambers of Death* are under the Government of our SAVI-OUR: He will oblige them one Day to *give up their Dead*. O Believers on Him, When you feel yourselves brought by Him to the Brink of the *Grave*, you may hear Him saying unto you, *Do not fear to go down, I will surely bring thee up again*. He that has the *Keys* in His Hand, wherewith He *opened* His own *Grave*, and indeed, it was *not possible for Him to be*

be holden there, will certainly bring us up again from ours. *I know that my Redeemer lives*, who will do this *Great Thing* for His People, and fulfil His *Good Word* unto us. It shall be done in the Day, when that *Good Word* shall be accomplished, 1 Thet. IV. 14. *Them that Sleep in JESUS will GOD [JESUS, who is GOD !] bring with Him.* I Conclude, as our Apostle does upon it; *Comfort one another with these Words.*

¶ And now, most certainly, We ought seriously to have our *Eye* unto our SAVIOUR, and consider His *Hand*, in those instances of *Mortality*, wherein we have lately had Him Afflicting and Awak'ning of us ; And more peculiarly those *Mortal Strokes*, which have taken from us, the Men that were of a Publick Station, and Usefulness, among us. He that has the *Keys* which *opens the Gates of Death*, for Men to pass from all their Appearances here into the *Invisible*
F World,

World, and when He does it, no Man can shut them; as also shut those Gates, and no Man can open them; HE now demands an Homage from us. And O Mourners walking about the Streets, after those that are gone to their Long Home; Come, Let us give unto our Lord, the Glory which is due unto His Name.

If our Glorious LORD will have the *Gates of Death* opened, no Affluence of *Riches*, with a Mind and Life preserved from the *Vices* that often accompany them, no Extensive Reach of *Dealings*, tho' never so Just and Fair, no Significance in the Management of *Publick Affairs*, with a *Peaceable* Temper, and a true Love to our Country, nor never-to-be-forgotten——, offers to launch out for the preservation of our *Precious and Pleasant Things*, will prevent the passing in. Perhaps, they pass in Quietly and with an *Easy Mind*; which gives the *Survivors* an *Easy Mind*. Behold, *All ye your selves have seen it!*

If our Glorious LORD will have the *Gates of Death* opened, no exact care for *Doing Justice*, no shining proofs of *Loving Mercy*, no humble and self-judging Watchfulness in *Walking with GOD*, will prevent the passing in. And if they pass in, with a Soul overwhelmed in Self-Abasements, yet the *Rest* given to them is *Glorious* : Yea, the more so, for such *Preparations*. Behold, All ye your selves have seen it !

If our Glorious LORD will have them who *serve His Tables* among His People, come thro' the opened *Gates of Death* unto Him, where they are to *Dwell in His Courts* [under which Term, the Ancients understood the Mansions of *Paradise*,] and be satisfied with the Goodness of *His House*, they must go ; And all their Gravity, and Uprightness, and Holding the *Mystery of Faith* in a pure Conscience, does but the better prepare them to go. Behold, All ye your selves have seen it !

The *Physician* too, and he whose Profession and Intention it is, to stop others from going into the *Gates of Death*, must himself pass in, when our Glorious LORD will have the *Gates* opened for him. The most skilful, is a *Physician of no value*, when the *Angel of Death* shall inexorably Swear by Him that *Lives forever*; *There shall be no more Time unto him!* The cries of a multitude, missing and wanting his Help; No, tho' made with *Travailing Agonies*; cannot Reverse what is *determined*. The expert *Cheirurgeon* (the Man of the *knife*, which is the English of *Esculapius*) sees the *Mortal Knife*.

I will add, Those obscure and retir'd Christians, and among them those Hand-maids of the Lord, who are *Jewels* that shine only in Corners, and whose PIETY renders them as the *Chariots and Horsemen of Israel*; These too must pass thro' the *Gates*, when the *Key* in the Hand of our SAVIOUR opens them.

Our

Our Tears this day go into the *Lacrymatories* on such occasions.

But then, what a *Blow*, have the *Keys* in the Hand of our Glorious LORD given to us? — *Lord, Thou dost it !* — in the *opened Grave* of our Honourable WINTHROP, whom we this Day follow to the *Grave* ! For Behold the Lord, the Lord of Hosts doth take away from the MASSACHUSETTS, and from NEW-ENGLAND, the Military Man, the Judge, the Prudent, and the Ancient, the Honourable Man, and the Counsellour.

The FAMILY whereof this valuable Person was a *Branch*, is worthy of an Enumeration, among the Things, which might render such a Person *Honourable*.

'Tis a Rare Thing to see a *Tomb* filled with such *Dust*, as is to be found in the *Tomb*, where the Body of this Honourable Gentleman is now to wait the Days of the *Appointed Time*. Three GOVERNOURS are there *Sleeping in the Dust*;

Bu

But how notably related unto one another! The GRAND-FATHER, and the FATHER, and the ELDER-BROTHER, of this our MAJOR-GENERAL.

All of them Sincere Lovers, and Faithful Servants of their Obligated Country; All of them, thy Meritorious and Memorable Patriots, O NEW-ENGLAND.

But what would a *Descent* from an *Honourable Family* signify to a *Degenerate Offspring*, except only to Blacken and Enlarge the *Blotts* of the Degeneracy! and render it the more inexcusable! The *Personal Worth* of this Gentleman, makes a conspicuous Addition to the *Honour* of the *Family*.

He, that is now *Gathered unto his Fathers*, must be ever honoured, and is worthy to be had in *Everlasting Remembrance*, with all that have at Heart the *True Interest* of NEW-ENGLAND, for his *Hearty, Steddy, Avow'd Adherence* to it; For his *Fidelity* to that *Faith and Order of the Gospel*, and those *Principles*

ciples, which are the *Beauty* and the *Safety* of these Colonies ; and those *Liberties* which ought for ever to be dear unto them ; yea, For His *Appearance* to Defend and Rescue these things, when strong *Invasions* have been made upon them.

To all his other Accomplishments and Commendations, there was an uncommon Accession, in the *Reliefs*, which he did *gratis*, and with a generous Alacrity dispense unto a great *Multitude of People*, who under their various *Maladies* made their *Addresses* unto him : A Lovely Imitation of the Gracious LORD, who *healed all manner of Sicknes, and all manner of Disease among the People.*

Sometimes Persons of the First Quality, have studied the *Art of Healing*, on purpose that they might enjoy the Noble pleasure, *To Do Good unto the Miserable* ; yea, more than Two or Three *Crowned Heads*, have thought it as bright

a Diadem as any in their Crown, To be *Physicians*. This Gentleman, having furnished himself with *Medical Skill*, became also a Master of *Medicines*, which he freely gave away as well as his *Counsils*, unto a *Great Multitude of People*, who from all parts flock'd unto him. Some that are set up for *Hero's* in History, have had this for a main Article of their *Heroism*, that with their own Hands, they have killed so many *Hundreds* of their Fellow-Creatures. But this Gentleman had the satisfaction to *Save*, and prolong and sweeten more Lives than any of those Killers, have boasted that their own Hands have extinguished. Wherever he came, the Dileased of the place flock'd about him, as if the Angel of *Bethesda* had come among them. And the *Cures*, which GOD wrought by his means, were such, that no doubt some *Thousands of People*, and some in very desperate Cases, have had cause of *Thankfulness* to the *Lord our Healer* for him.

Of

Of his more particular Sentiments I will only single out some Words he spoke to his only SON, a few Months before he Died.

I am verily perswaded (said he) that very Great and Quick Changes are coming on the World, and astonishing Revolutions, for the overthrowing of Things that now seem strongly Established in the Nations. My Advice to you is To make sure of being found among the Worshippers of the INNER COURT, which will be your only Safety in the Troubles coming on.

The Loss of such a FRIEND! And of one in so many Honourable Stations of our Government, particularly that of MAJOR-GENERAL to the Colony, and that of Chief JUDGE, as well as a Member, and sometimes President, of His Majesty's COUNCIL, for the Province; All discharged with unspotted Integrity! —

But what is done by the Keys, in the Hand of our Glorious LORD, may not

be disputed by the *Worms* of the *Dust*.
Behold, He takes away ; who can hinder Him ? Who will say to Him, what doest thou ?

What remains is, our entire and profound Submission, to the Glorious Governour of *all Worlds* ; Accompanied with our Supplication, That upon the withdraw of such Blessings from *this World* we may yet see (*Uno avulso non deficit alter !*) a Succession of Desirable Men, and our Lamentations over the Breach made upon us may not have such a dark Accent on them as that, *Lam. II. 13. Thy Breach is Great ; Who can heal thee !*

EPITAPHIUM.

EPITAPHIUM.

STA, Viator;
 Tumulumque mirare;
 Et Lacrymis Publicis adde Tuas;
 Luge jacturam Publicam,
 Si sis pars publici.
 PALATIUM est hic Locus,
 non TUMULUS,
 Cinis tegitur hoc Marmore,
 Dignus Lapide Philosophorum tegi.
 Quatuor conduntur in hoc Tumulo
 WINTHROPI;
 Qui vel Quatuor orbis partes
 ditare sufficerent.
 Ignorat Historia n Nov-Anglicanam
 qui hanc nescit Familiam:
 Parvi pendet virtutem Universam
 qui hanc non magni facit.
 Horum Ultimus
 hoc cœmeterium ingressus,
 WAIT WINTHROP; Armiger,
 G 2 Cujus

Cujus hæc ultima Laus fuerit,
 Quod primos NOV-ANGLIÆ
 Honores gesserit.

Fuit, Ah, FUIT!

NOV-ANGLORUM Decus ac Tutamen;
 Lumen et Columnen.

MASSACHUSETTENSIS Coloniae

Instructor Exercituum,

Generosus, at Pacificus;

Et qui pro patria et pro pace mori potuit.

Provinciae, CONSILIARIUS primarius,

cui prima fuit semper cura,

Ne quid R. P. detrimenti caperet;

Et in quo uno plures obierunt.

JUDEX prætorius,

Qui Justitiam atque Clementiam
 æque coluit.

Maximis Regionis perfunctus Ho-
 noribus;

Quos gessit Honores, Ornavit;

Quos non gessit, meruit.

Cum sinceritate PIUS,

Cum integritate PROBUS;

Ingenii Cælestis ac Modesti,

Infra se omnia posuit,

se infra omnes.

Benig-

EPITAPHIUM.

45

Benignus erga cunctos,
Erga Indigos ac Egenos Benignissimus.
Ab eo nemo Injuriam, accepit, etiam
Inimicus ;

Nemini Inimicus fuit,
etiam Injuriis Lacesitus.

Ab eo miser nemo rejectus,
Pauper nemo Exclusus ;
Nemo unquam recessit iratus.

MEDICINÆ Peritus ;

Qui Arcanis vere Auræis, et Auro pre-
ciosioribus potitus ;

Quæque et *Hippocratem* et *Helmontium*
latuerunt,

Remedia panacæasque Adeptus ;
Invalidos omnes ubicunque sine pretio
sanitati restituit ;

Et pene omnem Naturam fecit Medi-
cam.

Qui jam sub hoc saxo dormit mortuus,
Vivit in Cordibus multorum, imo mil-
lium,

quorum vitas prolongavit.

WINTHROP I merita cum

WINTHROP O,

non Funerabit Oblivio.

Na-

Natus, 27 d. XII m. 1641.

Denatus, 7 d. IX m. 1717.

Annum *Septuagesimum Sextum* agens

Moritur,

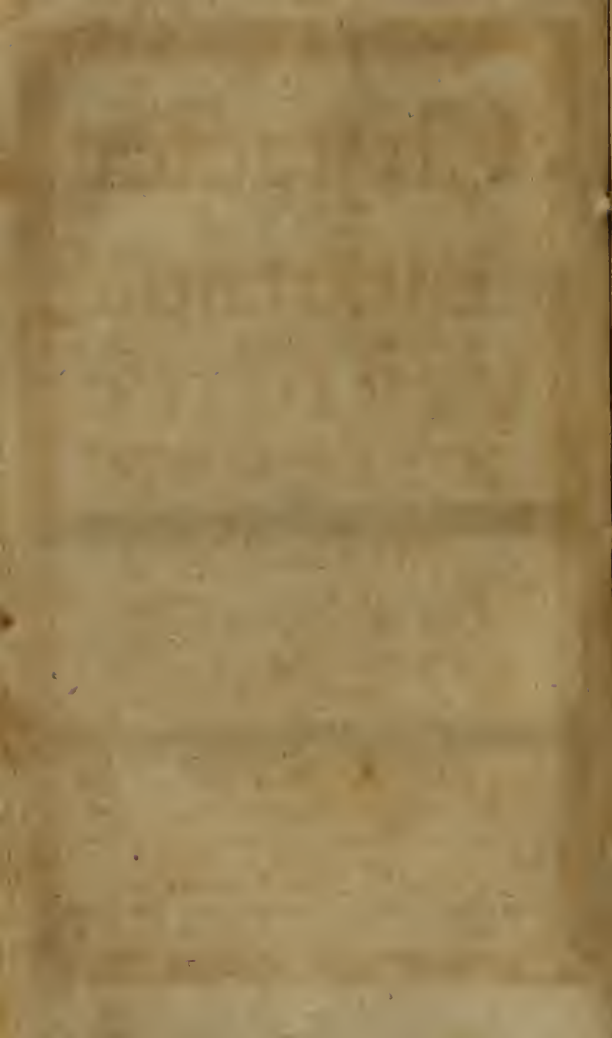
Cui *mille* Annorum Vitam,

Et plusquam *Methusalemiticam*, op-
tarunt

Quibus Vita chara, superstites.

F I N I S.





THE
Character
AND
Blessedness
OF THE
UPRIGHT.

A SERMON
Occasion'd by the Death of the
Honourable

Wait Winthrop Esq;
Who Expired, Nov. 7. 1717.
Ætatis 76.

By Joseph Sewall, A.M.
Pastor of a Church of CHRIST in Boston.

Psal. 37. 37. *Mark the perfect man and behold
the upright : for the end of that man is peace.*

BOSTON: Printed by T. Crump, 1717.

THE
Character

of

UPLAND

A

POEM

IN

THE

POETRY

OF

THE

POETRY

OF

THE

THE
Character and Blessedness
of the UPRIGHT.

ISAIAH LVII. 2.

*He shall enter into peace : they shall rest
 in their beds, each one walking in his
 uprightness.*

IN the beginning of this Chapter the
 Prophet *Isaiah* gives an account of
 the degeneracy and stupidity of
 the Times wherein he lived. *The
 righteous perisheth, and no man layeth it
 to heart*——They did not duly consider
 the operation of God's Hand in taking
 away the Righteous by Death, nor were
 they suitably affected with it. They
 A 2 did

did nor discern the signs of the Times, nor would they observe the warning which God gave them of approaching Calamities, in the removal of such as were Upright before God in their Generation : *None considering that the righteous is taken away from the evil to come.*

In the Second Verse wherein is our Text, the Prophet comforts the People of God from the consideration of the Peaceful End of the Upright, and of the Rest which they enjoy after Death. *He shall enter into peace* : or, he shall go in peace ; or as some read the Words, Peace shall come ; *to wit*, to him. They go in peace when they leave this troublesome World ; and their departed Spirits are refresh'd and comforted in the Paradise of God.

They shall rest in their beds. As their Souls are taken to a place of perfect Peace ; so their Bodies are laid in the Grave where they shall rest 'till the Resurrection, when the shadows of Death shall

shall be turn'd into the light of the Morning. Here's a sudden change of the number, which is not unusual in the Prophets. *Each one walking in his uprightness*; or, that walketh uprightly, or in straightness, making straight paths in the way of God's Commandments, without declining to the right hand, or to the left. *Before Him*: So Arias Montanus, and others read the Word: *i. e.* before God; as in His sight, and seeing Him who is Invisible.

In the Words we may observe, 1. The Character and Description of the Children of God: They walk in Uprightness. While they live they walk with God in Sincerity, ordering their steps according to the rules laid down in His Word. 2. We have the Privilege and Blessedness of such asserted and described: *He shall enter into peace: They shall rest in their beds.*

In the Words there is contained this Doctrine,

D O C T R I N E.

The People of God, who walk in their Uprightness while they Live, shall enter into Peace, and rest in their Graves, as in Beds, when they Die.

PROP. I. *It is the Character of the Children of God that they walk in their Uprightness.*

PROP. II. *It is their Happiness, that they shall enter into Peace, and rest in their Graves, as in Beds, when they Die.*

PROP. I. *It is the Character of the Children of God that they walk in their Uprightness.* Every true Believer, who is a Child of God by Faith in Jesus Christ, is a perfect and upright Man. Under this Proposition, I shall endeavour to show what is implied in walking in Uprightness, and so explain and illustrate this Character.

Here

Here we may observe, that this Word as used in the Scriptures, is of much the same import with Perfection, Sincerity, Integrity. As it is here used, it can't intend *Sinless Perfection*, We read, Eccl. 7. 29. *God hath made man upright ; but they have sought out many inventions.* The Word for Man is *Adam*. God made our first Parents *right* in *sinless Perfection* : But *Adam* sinn'd, and we in him. And since the Fall all are conceiv'd in sin, and go astray from the Womb. And there is no Man but hath the remains of this Original Corruption abiding in him. The Law which is the rule of Right between God and Man, and an Eternal rule of Righteousness demands perfect Obedience, and threatens the Curse upon the least defect. Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* And therefore the Psalmist deprecates *God's being strict to mark iniquity,*

quity, Psal. 143: 2. The holiest Men that ever lived had Sin remaining in them. *Noah* was a just Man, and perfect in his Generations, *Gen.* 6. 9. And yet he was overtaken with the Sin of Drunkenness. *Job* was perfect and upright: And yet he makes that confession, *Job* 9. 20. *If I justify my self, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse.* How passionately doth the Apostle *Paul* cry out, *O wretched man that I am! who shall deliver me from the body of this death?* There was never any Man since the Fall, excepting the Man **CHRIST JESUS**, (who is **GOD** as well as Man) perfectly free from Sin. Indeed **God** is said to see no iniquity in *Jacob*, or perverseness in *Israel*. The perfect Righteousness of **Christ** covers all the Sins of His People; **God** beholds no iniquity in them so as to impute it: However, all want of conformity to, or transgression of the Law of **God**, is Sin, under the Covenant

Covenant of *Grace*, as well as under the Covenant of *Works* : But here is the difference ; the Sins of Believers do not expose them to the condemnation of the Law, and to the Sword of Vindictive Justice ; because their Surety hath borne their iniquities, & made Reconciliation for them. The Children of God know but in part, and are sanctified but in part. Eccl. 7. 20. *There is not a just man upon earth that doeth good and sinneth not.* While they live in this World they sin daily, and therefore they live a life of Repentance and Godly Sorrow, and must daily go to that *Fountain which is set open to the house of David,—for sin and for uncleanness.* The best Men upon Earth come short in every duty : None are able perfectly to keep the Commandments of God. Their houses of Clay must be pulled down, before the leprosy of Sin will be wholly taken away ; and their Souls must be separated from their Bodies by Death, before they

B

can

can attain the spotless purity of *the spirits of just Men made perfect*. The brightest Lights that ever shone in the Church Militant have had their spots.

But to speak Positively.

I. *Walking in uprightness presupposeth this, that the Dominion of sin is destroyed in God's People, and the image of God, in all the Graces of the Spirit, is created in them.* Every Child of God is renew'd in the whole Man, after His Image. All the Divine Laws must be written on our hearts by the Finger of God, and we must be set right with God, or our ways can't be upright before Him. Every Man is by nature under the dominion of lust, and the way of sin is the way of his own heart. And therefore unless God *create in us a clean heart, and renew within us a right spirit*; it is as much impossible for us to walk in uprightness, as it is for the Dead to arise and walk. The motion of natural Bodies is according to their principle, and the laws impress'd upon

upon them. And thus the motions of the Soul in moral actions are according to the biaſs that is upon it. While our inclinations are *corrupt*, our ways will be *unclean*. While we are governed by the law in our members, we can't walk in uprightness. This doth therefore neceſſarily ſuppoſe that the People of God are *renewed in the ſpirit of their minds* ; being deliver'd from the dominion of ſin. Their Underſtandings are ſavingly enlightened to ſee the path of Life ; their Wills renew'd, ſo that they chuſe the ways of God's Testimonies : their Affections ſanctified, and by them their Souls are forwarded in the way of God's Commandments. Thus every Power is reſcued from the bondage of *Corruption* ; and *Grace* takes poſſeſſion of every faculty. The image of God is engraven on the hearts of His Children in every line of it. There is an integrity and perfection of parts in the new Man : For of Chriſt's fulneſs they receive

and Grace for Grace ; tho' it be imperfect as to degrees. And tho' every lust remains in some degree, yet there is no lust but what is cast down from it's usurped Throne. Every Child of God is born of the Spirit, and is denominated from his better part, a *perfect and upright Man*. All old things are pass'd away, and all things are become new.

2. *Walking in uprightness intends that we make the Word of God our Rule in our way, & have a respect to all His Commandments.* The Upright endeavour that their obedience may be extended in some good measure, in proportion to the breadth of God's Law ; and none of God's Commands are grievous to them. They delight in the *whole* Law, and are obedient to every Precept in it ; they make Conscience not only of obeying those Commands which immediately respect God, but also of those which respect their Neighbour. They neither separate the Tables of the Law, nor dash them
in

in pieces one against another. They do not pick & chuse, and say, These Commands we will do, those we will leave undone ; but earnestly desire that their hearts may be directed to keep all God's Commandments. They allow not themselves in the omission of any known duty. Secret as well as open duties bear the stamp of the Divine Authority, and therefore are impartially regarded by them. The Children of God take His Word for a *light to their feet, and a lamp to their path*. In the Law of God our duty is marked out to us, and the way to Blessedness laid out before us ; and therefore the Upright do take care to walk in the Law of the Lord, and dare not allow themselves in passing over these lines and bounds which their Lawgiver hath set and described therein. They make it their business to order their Conversation according to this Law of Liberty. They take the Word of God for their directory, and worship Him

Him according to His own Institutions and Appointments. They labour to understand the Orders and Ordinances of God's House as revealed in His Word, and keep close to them. In a Word, the *Grace* of God which hath appeared to them in the Gospel, teaches them to live soberly righteously and godly in this present evil World.

3. *Walking in uprightness intends that we hate every false way.* The upright do not allow themselves to walk in any forbidden path, or to turn aside to the crooked ways of sin. There is no way of wickedness, tho' it seem to be never so pleasant and gainful ; but what they heartily desire to forsake. They lay aside the sin that doth *most easily beset them*, and thro' the Spirit they mortify the deeds of the Flesh, even those beloved lusts, which their Constitution, Employment, or Conversation might most incline them to. Psal. 18. 23. *I was also upright before him : and I kept my self from*

from mine iniquity. They are cleans'd from secret faults, and kept back from presumptuous sins, so that they have not dominion over them.

4. *Walking in uprightness intends that Believers do walk as being sensible that God's Eye is upon them, and as seeing Him who is Invisible.* We have already observed that some translate the Word, *before Him*. They order their Life and Conversation under a realizing view of the Presence of God. They believe that truth, Prov. 15. 3. *The Eyes of the Lord are in every place beholding the evil and the good.* And they act as of sincerity in the sight of God. The *Hypocrite* is ready to say in his heart, *Doth God know, can he judge through the dark cloud.* But the Upright Man makes that confession of his Faith, Psal. 139. 3. *Thou compassest my path, and my lying down, and art acquainted with all my ways.* And this belief of the Omniscience and Omnipresence of GOD governs him in his walk,

walk, and makes him take care to approve himself to God, by having his *Conversation in simplicity & godly sincerity.* The Children of God do live in Obedience to that command, Gen. 17.1. *I am the Almighty God, walk before me, and be thou perfect.* They live and act under this apprehension, that they are continually in the presence of that God who is their Judge and Rewarder : And therefore they desire *truth in the inward parts*, and see to it that the inward temper and frame of their minds be agreeable to their outward profession. By Faith they see Him who is Invisible to sense. They are sensible that He sees all their thoughts afar off, and therefore walk circumspectly. They behold God in His Providential Dispensations, wherein He passeth before them; and they labour to keep their eyes fixed upon Him in all their ways, and to act as in His sight. This is to walk in Uprightness; and such may appeal to God and say with
Hezekiah,

Hezekiah, Lord thou knowest that I have walked with an upright heart.

5. *Walking in uprightness implies that we have upright Aims and Intentions in our Lives and Actions.* Believers do make the Glory of God their chief and ultimate end. As far as we are sincere and upright we have a single eye and pure aims; and labour to move in a direct and straight line towards that glorious End, the advancement of God's Honour. In this respect, *Their eyes look right on, and their eye-lids look straight before them,* as Prov. 4. 25. The Upright seek to promote God's Glory in all their ways: *Whether they eat or drink, or whatever they do, they do all to the Glory of God.* And endeavour to subordinate their inferiour interests to this grand Design.

6. *It intends that they act thus in the whole course of their Lives.* A Man's way is that which he accustoms himself to. Agreeably, to walk in uprightness,

is

is to be upright at all times, and under all circumstances. Integrity and uprightness do preserve God's People in all company, in all conditions of life, and in every affair they engage in. This is the way and manner of their life. They are upright in a constant and continued course of actions. In the frame and renour of their lives they are upright, exercising themselves in this, to *keep a Conscience void of offence both towards God and towards Men*. Indeed the Upright Man may fall once and again. They do sometimes go out of the way of God's Commandments; but then they do not *walk* in the counsel of the ungodly, nor *stand* in the way of sinners. Tho' they fall seven times, yet they rise again by Repentance, and return unto the Lord. The Upright are steady and constant in walking in the path of God's Commandments; they persevere in their duty till they finish their course, and obtain the end of their Faith. Psal. 119.33.

Teach

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Thus we have briefly considered a few particulars, to illustrate the Character which is here given of the Righteous, when it is said, *That each one of them walketh in his uprightness.*

PROP. II. *It is their Happiness that they shall enter into Peace, and rest in their Graves, as in Beds.* We proceed now to consider the Privilege & Blessedness of the Upright.

In this World God's Providence towards the Righteous and Wicked is very promiscuous, so that no man knoweth love or hatred by all that is before them. Eccl. 9. 2. *All things come alike to all.* There is one event to the righteous and to the wicked—— Job 9. 22. *He destroyeth the perfect and the wicked.* The Upright must die as well as the Sinner, and to an eye of sense, the Righteous perisheth; But then, *Precious*

in the sight of the Lord is the death of his Saints. When they go the way of all the Earth, they go in Peace. Every Upright Man is a Son of Peace. The Lord Jesus Christ hath purchased Peace for His People, and that in the most comprehensive sense of the word, and He will bestow it upon them. Psal. 84. 11. *For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.* When our SAVIOUR was about to leave this World He bequeath'd Peace to His Disciples as a rich Legacy. Joh. 14. 27. *Peace I leave with you, my peace I give unto you,*—— The Lord Jesus Christ is our Peace-maker. Col. 1. 20.—*Having made peace thro' the blood of his Cross*——*The chastisements of our Peace were upon Him.* He who is the Fathers only begotten Son, in whom He is ever well pleased; was bruised and wounded for the transgressions of His People, that God might with Honour

nour to all His Attributes, receivethem into favour, and embrace them in the Arms of His Everlasting Love. God hid His Face from Him for a time, when He uttered that strong and vehement Cry, *My God ! My God ! Why hast thou forsaken me ?* Now, this was that His People might enjoy the manifestations of His Love, and walk up and down in the light of His Countenance.

And as our Lord Died to purchase this great and comprehensive Good for His People ; so He ever Lives to communicate it to them. Now He is in Heaven, He doth not leave them Comfortless ; but comes unto them in the holy Influences and Consolations of His Spirit, who is the Comforter. All Divine Peace is laid up in Him, He is the *proton decticon*, the first Recipient ; God hath anointed Him with the Oyl of gladness *above his fellows*, and from Him who is the Head this flows down to the Members of His Mystical Body, as the Oyl that

that anointed the Head of *Aaron* ran down to the skirts of his Garments. In His light they see light. *Being justify'd by Faith they have Peace with God.* Being deliver'd from the guilt and bondage of Sin, they have peace of Conscience and joy in the Holy Ghost ; And thro' Christ become Heirs to the Inheritance of the Saints in Light. Thus I have endeavoured to shew the ground and foundation of that Peace which the Righteous do and shall enjoy. I proceed to speak more directly to the Proposition before us, in a few Particulars.

I. *Sometimes God gives unto the Upright abundance of peace, and more than ordinary tranquillity of mind towards the end of their lives ; so that they finish their course with Joy.* God reserves the best Wine 'till last, and gives the Upright strong and refreshing Cordials when they lie upon a Death-Bed, and stand in most need of them. Thus it is sometimes, and it may be many times, when thro' their weaknesses,

nesses, others can't observe, and intermeddle with their Joy. As they draw nigh to the borders of the Heavenly Canaan, God sometimes takes them up into the Mount, and gives them such ravishing views of that better Country, as make them even desire to pass over Jordan, that they may possess it. Phil. 1. 23. *Having a desire to depart*—— It may be they have walked in darkness; but *at evening there is light*. They are sometimes enabled to say with the Psalmist, *Tho' I walk thro' the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff they comfort me*, Psal. 23, 4. Thus God lets His Servants depart in Peace, and they finish their course with joy.

To be sure, The Upright Die in a *state* of favour and friendship with God thro' Jesus Christ. Suppose God should hide His Face in the hour of Death; yet still He is their God; *they die in the Lord*, and therefore there Death is safe. There's
not

not one drop of vindictive Wrath in this bitter cup. Their Saviour hath *tasted death for them, and thro' death hath destroyed him, which had the power of death, that is the Devil*; and therefore Death can't do them any real harm. They go in Peace when they leave the World, whatever doubts and fears may cloud their minds in the hour of Death; and even these shall all vanish away as the morning Cloud, when their Souls are separated from their Bodies. Which leads me to the Second thing.

2. *After Death the departed Spirits of the Upright do enter into Peace, and enjoy undisturbed Rest in the Paradise of God.* The troubles of good Men and their lives end together. Death is a Messenger of Peace unto them, and brings them the joyful news, *that there Warfare is accomplished.* When an Upright Man Dies, God dismisseth Him to Rest, and speaks to him in the voice of His Providence, as to *Daniel*, Dan. 12. 13.—

Go thou thy way till the end be: for thou shalt rest——. The faithful Servants of God who have born the heat and burden of the day, and have been worn out almost with hard labours and bitter sufferings, find ease and refreshment at Death. Not as if the Souls of Believers were then laid asleep in a state of inactivity; or did wholly cease from business; No! No! They live and act, in a separate state. They go to God, and joyn an innumerable company of Angels, and the general Assembly and Church of the first born, in praising and glorifying God in his Temple above. As the Four Animals, of whom it is said, *They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty——:* But then they enter into Peace, inasmuch as they are delivered from all those hardships and difficulties which attend the service of God in this Life; in that they are deliver'd from all the calamities of this present evil World, and receiv'd to a
D place

place of inconceivable Delight and Refreshment; to the Heavenly *Jerusalem* where the *Prince of Peace* reigns, and they enjoy *Visions of Peace*. The Souls of Men don't perish with their Bodies; Death can't kill the Soul. The Man dies, the vital Union between the Soul and Body being dissolved; and then the Body is *sown in Corruption*. But the Soul is an indivisible, immaterial, immortal Substance. Indeed the Souls of Men depend on God for their continuance; in Him they live and move and have their Being. God alone hath *Immortality* independently. But then they have no principles of Corruption in themselves; no created power can destroy them. Mat. 10. 28. *And fear not them which kill the Body, but are not able to kill the Soul.* This Truth, that the Souls of Believers do live, act and enjoy, in a separate state; is written as with a Sun-beam in the Holy Scriptures. 2 Cor. 5. 8. *We are confident, I say, and willing rather*

rather to be absent from the body, and present with the Lord. Luk. 23. 43. And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in Paradise. Heb. 12. 22, 23. But ye are come unto Mount Sion, ——— and to God the Judge of all, and to the Spirits of just Men, made perfect. Phil. 1. 23. ——— Having a desire to depart, and to be with Christ; which is far better. There is a double comparative in the Original, word for word, *by much more better*. These and many other Texts of Scripture do plainly declare that the Spirits of the Saints do exist in a separate state.

Under this Second Particular, I shall mention a few things briefly.

(1.) *When the Upright die they enter into Peace, all their painful Labours being at an end.* At Death they accomplish as an hireling their day, and go to reap the precious fruits, and receive the gracious rewards of their Labours. (They are then releas'd from the burden of

their *Secular Employments*: There is much toil and fatigue in our particular Callings. God said unto *Adam* after his fall, Gen. 3. 19. *In the sweat of thy face shalt thou eat Bread,*—— But now at Death. Believers are call'd off to higher Employments, wherein they exercise themselves, being altogether free from care, and pain, and weariness. Again, The People of God meet with many difficulties, and great opposition in working out their *Salvation*. *Strait is the gate, and narrow is the way which leads unto life,*—— Mat. 7. 14. It is a perplexed, afflicted, persecuted Way. We must *Agonize*, as the word us'd, Luk. 13. 24. signifieth. We must wrestle, fight, endure hardness——. But at Death the Saints rest from these toilsom Labours. Rev. 14. 13. *Blessed are the dead which die in the Lord,*—— *that they may rest from their labours; and their works do follow them.*

(2.) *At Death the Upright enter into Peace, being perfectly deliver'd from the*
body

body of death. In this life they have the remains of *sin* in them, as we have heard. They see a *law in their members, warring against the law of their mind—*; They sigh and groan to be wholly deliver'd from *the bondage of Corruption.* The Sins of Believers do many times disturb their peace. Sometimes they provoke God by their iniquities to hide His Face from them, and to write bitter things against them. Psal. 38. 3. *There is no soundness in my flesh because of thine anger: neither is there any rest in my bones, because of my sin.* ver. 8. *I have roared by reason of the disquietness of my heart.* But after Death they will no more complain that their Sins interpose as a thick cloud, and hide the light of God's Countenance from them. No more shall they be bowed down heavily under the weight of their Sins; but their Spirits being made perfect in Holiness, they shall be presented faultless before the presence of God's glory with exceeding joy.

While

While they are in this World, there are two contrary Principles in them, striving for the mastery. Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh*—. It is impossible therefore that they should enjoy perfect peace, while their Souls are the seat of war. But at Death the Graces of the Spirit obtain a compleat victory over Sin, being perfected in Glory. Now they complain that *when they would do good, evil is present* ; but in Heaven they will serve God, continually without the least molestation from this enemy. And as *Conquerors* they shall sit down with Christ on His Throne, as he Overcame and sat down with His Father on His Throne.

(3.) *At Death the Upright enter into Peace, being deliver'd from Satan, and wicked Men.* The Devil is the Tempter and Accuser of the Brethren. He hates the Children of God, envies them their Happiness, and doth his utmost to hinder and disturb them in their way to it.

Indeed

Indeed this roaring Lion who goes about seeking whom he may devour, shall never be able to destroy so much as one of these little Ones, who put their trust in Christ. However while they are upon Earth, he buffets them with his temptations, shoots his fiery darts at them, and when permitted, raiseth Storms of Persecution against them. But now at Death God sends His Holy Angels to convoy the departed Spirits of Believers thro' the darkness of this World; and these Spiritual wickednesses in high places, shall not be able to annoy them in their passage. To be sure, this foul Serpent can't enter the Heavenly Paradise, to tempt God's People. Their Adversary the Devil shall never be able to shoot an arrow into the *Jerusalem* which is above. At Death, the God of Peace doth in an eminent manner bruise Satan under their feet. Again, The Upright are at Death delivered from wicked and ungodly Men. These are the rod
of

of God's Anger whereby He oftentimes chastiseth His own Children. They many times have reason to complain something as the Psalmist did, Psal. 120. 5,—7.

Wo is me that I sojourn in Mesech; that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. There is enmity between the seed of the Woman and the seed of the Serpent. Wicked Men who are set on Fire of Hell, do persecute God's People; tear and devour the Lambs of Christ's Flock. But their power extends no further then this life. At Death the wicked cease from troubling; And the Upright shall have dominion over them in the Morning.

(4.) After Death the Upright enter into Peace, being joy'd with the Spirits of just Men made perfect in the Business and Enjoyments of Heaven. When they Die they are carried by Angels into Abraham's bosom, where they are Comforted. They sit down with Abraham, Isaac, and Jacob in their Father's Kingdom.

dom. When they remove from this World, where they are Strangers and Pilgrims, they go to dwell in that City of the Living God, where they enjoy a *peaceable Habitation, sure Dwellings, and quiet Resting Places*; in that City which hath no need of the Sun, neither of the Moon to shine in it; for the Glory of God doth enlighten it, and the Lamb is the Light thereof. There they are before the Throne, and serve him in His Temple : And He that sitteth on the Throne dwells among them. The Lamb who is in the midst of the Throne feeds them, and leads them unto living Waters; and God wipes away all tears from their Eyes. Thus they wait in a certain hope, and joyful Expectation for the redemption of their Bodies.

3. *The Bodies of the Upright do Rest in their Graves, as in Beds, when they die.* Sleep is the image of Death; and Death is in Scripture frequently compar'd to Sleep. Deut. 31. 16. *And the*
E Lord

Lord said unto Moses, Behold, thou shalt sleep with thy Fathers—— Joh. 11. 11. Our friend Lazarus sleepeth— ver. 13 — Jesus spake of his death—. When the Children of God leave this World, they enter into their Chambers. Their Souls return to the Lord, and enjoy Peace in the presence of God, as we have already heard ; And their Bodies do rest in the Grave, which is the House appointed for all living. Job 17. 13. If I wait, the grave is mine house ; I have made my bed in the darkness. ver. 16. —When our rest together is in the dust. While they are in this World, they sometimes complain with Job, 7. 4. When I lye down, I say, when shall I arise? — and I am full of tossings to and fro to the dawning of the day. But after Death, their Bodies are at rest, free from pain and all uneasiness. At Death the bodily Organs cease to discharge their respective offices. The Eyes see not, the Ears hear not, the Hands handle not, the Feet move not.

There

There is no work in the Grave. At Death the Night comes wherein no Man can work, and the People of God go to rest ; they are put to Bed in the silent Grave, free from the noise and hurry of this present Life ; There they lie still and are quiet ; they sleep and are at rest. And in the Morning of the Resurrection they shall awake, and arise with fresh vigour. We lie down in our beds at Night, that our exhausted spirits may be recruited, and that we may with renewed strength engage in the business of the Day. Agreeably, When the Bodies of God's Children are laid in their Graves, it is in order to their arising recruited and refreshed at the last Day. The bars of the Pit shall not be about them forever. No, No. At the time appointed in God's Unchangeable Decree, He will call, and they shall answer, He will have a desire to the work of his Hands. Then the Upright *who sleep in the dust of the Earth*

shall awake to Everlasting Life. The Dead in Christ shall rise. The dead Bodies of the Saints shall arise and shine, with the Glory of the Lord arisen upon them, strengthened to the Work and Enjoyments of the Heavenly World. Then their glorious change shall come. For their vile bodies shall be chang'd, and fashioned like to Christ's Glorious Body. And then shall they behold God's Face in righteousness: they shall be satisfied, when they awake, with His likeness. Their Bodies will then be redeem'd from the power of the Grave. Their Corruptible shall put on Incorruption, their Mortal Immortality, and Death shall be swallowed up in Victory.

4. *After the Resurrection the Upright, their whole Man, Soul and Body, being glorified, shall enter into perfect Peace, and enjoy Everlasting Rest in the Heavenly World. At Death their departed Spirits enter into the joy of their Lord. At the Day of Judgment, their Souls and*

and Bodies being reunited ; they shall be openly acknowledged and acquitted ; And when the Business of the Great Day is finished, they shall ascend with their Glorious Redeemer, and ever be with the Lord. Then God will open the Gates of the Heavenly Jerusalem, and the Righteous shall have an abundant and triumphant Entrance into that high and holy Place, where they shall be kept in perfect Peace for ever and ever. *There is a Rest which remains for the People of God in Heaven, an Eternal and uninterrupted Sabbatism.* There are *Mansions of Glory* prepared for them, and when they are fix'd and settled in them, they will dwell at ease, and move no more. There God's Countenance will behold the Upright with the greatest complacency, and they shall rejoyce in the Lord with an exceeding great Joy. There they shall have the full Enjoyment of the God of Peace, and in His Presence obtain *Fulness of Joy, and Pleasures*

Pleasures for ever more. God the Father will embrace them in the Arms of His Everlasting Love ; God the Son will dwell with them, and they shall behold His Glory ; God the Holy Spirit, the Spirit of Glory, shall rest upon them, and fill them with Grace and Comfort. The Kingdom of God in *this World* is Righteousness and Peace ; what then shall the Kingdom of *Glory* be ? Then they will Rest indeed ; for all their wants shall be fully supplied, their desires perfectly satisfied, and their Blessedness consummated. In Heaven they will have the clearest Knowledge of God, of His Glorious Perfections, and Counsels and Works ; particularly, they will have a most ravishing view of the most wonderful and mysterious Work of Redemption in its Perfection and Accomplishment. Then they will reach the Centre of their wishes, hopes, and desires, and therefore they will Rest. There will be nothing to hinder them from the
perfect

perfect exercise of their Graces. They will act and enjoy in the most perfect manner, all their Powers being exerted in the Service of God, and being completely satisfied in Him. I might go on, and say, They will then be made *Equal to the Angels* in Heaven, and meet Companions for those Glorified Spirits. They will then enjoy the *Communion of Saints* in its full beauty and perfection. At present there remain much sin and imperfection in the best, which is apt to weaken the Union, and disturb the Peace of the most holy Societies upon Earth. But in Heaven all the hindrances of Peace will be done away, and the Children of God will be of *one Heart*, and *one Soul*. There will be no difference in opinion, no distance in affection, their knowledge & love being perfected. There are no misunderstandings, no ill humours, no envy, no uncharitable jealousies among the *Saints in Light*. “The
“ Millions of Celestial Inhabitants com-
“ pose

“ pose but one Society, Love mixing in
 “ one Mass of Light and Glory, all their
 “ Understandings and Wills. . In a
 Word, Their Rest will be Glorious and
 Everlasting. The Church Catholick
 shall then *be presented a Glorious Church*,
 and her Glory shall never fade away.
 Certainly then the Upright shall enter
 into Peace, and enjoy it in the most
 comprehensive sense.

APPLICATION.

USE. I. Shall the Upright enter
 into Peace—*Learn, that the Upright are
 Blessed. Blessed are the undefiled in the
 way, who walk in the law of the Lord;*
 Psal. 119. 1. Light is sown for the righ-
 teous, and gladness for the upright in
 heart. And in a little time they shall
 reap the *full Harvest*. When they shall
 eat of the peaceable fruits of righteous-
 ness, and be satisfied. Let their trou-
 bles be never so many in this Life, yet
 it

their Carnal Security ; and there should be *no bands in their Death*, yet after Death they will awake, and lift up their eyes in Torment. Then distress and anguish shall seize upon them, and they will be utterly consum'd with terrors. They must *make their bed in Hell*, where the *Worm never dies, and the Fire is not quenched*. They must lie down in sorrow, and awake to shame and everlasting contempt, at the Great Day, when they will call to the Rocks and Mountains to hide them from the Wrath of God and the Lamb, but in vain : For in that terrible Day of the Lord they shall be forc'd to appear before the Judgment Seat of Jesus Christ, and be doom'd to suffer the pains of Eternal Death. O that secure Sinners might be awakened, and be perswaded by the terrors of the Lord to be reconciled unto Him, and to make their Peace with Him. *Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.*

3. *Infer. That Believers should never be weary of well-doing ; nor yet faint under their Sufferings.* Shall they enter into Peace, and Rest when they Die ? Surely, they are then strongly oblig'd to work the Works of Him that sent them, while they live. O it becomes them to be *not slothful in business ; fervent in spirit serving the Lord !* Seeing that when they die, they shall rest from their Labours, and their Works shall follow them. O Believer ! there is a Glorious and Eternal Rest remains for thee in Heaven ; and wilt thou not be diligent in thy Lord's Business while upon Earth ? Certainly it is thy Duty and Interest so to be. Yea furthermore, if God in His Providence should call you to suffer Affliction, it becomes you to bear His Hand with a quiet Submission, neither repining nor fainting when rebuked of Him ; For these Troubles which are *for the present not joyous but grievous, shall yield the peaceable fruits of righteousness.*

ousness. By your present Sorrows God is doing you good for your latter End, and preparing you for perfect Peace in Heaven. Lift up your heads then, Behold ! the time of Refreshment draws nigh. In a little time you will have your *Quietus*. In a little time you shall ascend to the Heavenly Zion with Songs, and Everlasting Joy upon your heads ; you shall obtain *joy and gladness, and sorrow and sighing shall flee away.*

Here I might say that this Consideration affords a refreshing Cordial to such as are Mourning, being bereaved of Pious Relatives. They *Sleep in Jesus*, and are entred into Peace. O let not this *Consolation of God be small with you !* While you sow in Tears, they reap in Joy. Let this then mitigate your Sorrow, assuage your Grief. *Weep not for them, but for your selves : Your Loss is their Gain.*

4. *It is therefore our duty to mark the Perfect Man, and behold the Upright.*
Psal.

Pfal. 37. 37. *Mark the perfect Man, and behold the Upright : for the end of that Man is peace.* We should observe Upright Men in their holy Walk with God, that we may follow their Faith, considering the end of their Conversation.

A Person of this Character, the Honourable Major-General WINTHROP, was carried to his Sepulchre the last Week. He was descended of Honourable Ancestors, who were famous in their Generation, and their Names are deservedly precious in *New-England*.

His Excellent Grand-Father † was One of those Worthies who left a pleasant Land, and fair Possessions, that they might follow their Lord Jesus Christ into this part of the New World, when it was an howling Wilderness ; and enjoy Communion with Him in the purity of His Ordinances. He was a principal Founder of this Town, and of

† The Honourable JOHN WINTHROP Esq;

this Province, where he was for many Years Elected Governour, and Died while invested with that Authority.

His Honourable Father || was for several Years an Assistant of this Colony, and afterwards the Governour of *Connecticut*, for whom He procur'd the *Charter* under which They now enjoy their Precious and Valuable Privileges.

*Sed Genus, & Proavos, & quæ non
fecimus ipsi:*

Vix ea nostra voco——.

This Honourable Person was Himself a Friend and Father to his Country, and had the Religion and Liberties of *New-England* much at heart, being a Lover of Truth and Justice.

He was a skilful Physician, and generously gave, not only his *Advice*, but also his *Medicines* for the healing of the Sick, which by the Blessing of

|| The Honourable JOHN WINTHROP Esq;
God,

God, were made successful for the Recovery of many. He was well skill'd in Philosophy : But above all, we have good reason to believe that he had learnt CHRIST, and that he now Sleeps in JESUS.

It is an honour to *Boston*, that it was the Place of his Nativity.

By this repeated and awful Bereavement there is a great Gap made in our Hedge. May the Repairer of our Breaches raise up and qualify such from time to time as shall make up our Hedge, and stand in the Gap.

I cannot here forbear to mention that Aged Handmaid * of the Lord, who departed this Life the last Week. She was a genuine Daughter of *Sarah*, and hath left us an excellent Example of pure and undefil'd Religion.

* Mrs. *Hannah Meylen*.

Our Grief hath since been renewed by the Death of her Son-in Law, Mr. *William Tilley*, a Person truly Valuable for his Piety and Usefulness.

5. *Let us all be Exhorted to Walk in Uprightness before the Lord : Let us diligently improve His Providences and Ordinances ; particularly the Lord's Supper, to prepare us for this Rest, and to give us the Assurance of it.* The Providence of God hath been very observable in the many great Breaches which He hath made upon this Church of late, especially since our last Communion. And His Voice to us now is, *Be ye ready also.* O let it not be said that God stretched out His Hand, and we did not regard it. But let us now be awakened to search and try our ways, and to return unto the Lord. In a particular manner, Let us draw nigh to this Holy Ordinance of the Supper, with reverence and godly fear ; And labour so to shew forth our *Lord's Death*, that we may be prepared for *our own.* This Ordinance is of excellent use for this end. O that we may be enabled to improve it in a right manner !

manner ! Here we have *Jesus Christ evidently set forth Crucified*, before our Eyes ; and may by Faith behold our Victorious Redeemer, thro' Death, destroying him that had the power of Death. Come then, and see the Salvation of God ; that you may be able to say with *Simeon, Now lettest thou thy Servant depart in peace ; For mine Eyes have seen Thy Salvation.* Come, Behold your Saviour *Who Liveth, and was Dead, and behold He is Alive forever more, and hath the Keys of Hell and of Death.* Come to this Table, and by Faith eat that Bread which came down from Heaven, that you may live for ever. Come, and take this Cup which exhibits a Sovereign Antidote against the Sting of Death, and a rich Cordial to cheer and refresh your Spirits in the Approaches of that King of Terrors. For the true and faithful Witness testifyeth ; *Joh. 6. 54. Whoso eateth my Flesh, and drinketh*

G

my



my Blood, bath Eternal Life; and I will raise him up at the last Day. Here are the Bread and Waters of Life. And the Master of the Feast bids us Welcome, and says, *Eat O Friends ! yea drink abundantly, O Beloved !* God doth here prepare a Table before His People, and their Cup runneth over, and they may sing, *The Lord is my Shepherd, I shall not want* — yea, tho' I walk thro' the Valley of the shadow of Death, I will fear no evil : for Thou art with me — But then we must look to it, that we come in *Uprightness*, and keep the Feast, *not with old leaven* — ; but with the unleavened bread of *Sincerity & Truth*. Then by this Supper we shall be prepared to sit down at the Marriage-Supper of the Lamb, and to drink New Wine with our Glorified Redeemer in His Father's Kingdom.

F I N I S.
